[Vol. 1] THE [No. 23.]

WEEKLY VISITANT.

"OURS ARE THE PLANS OF FAIR DELIGHTFUL PEACE,
"UNWARP'D BY PARTY RAGE, TO LIVE LIKE BROTHERS."

SALEM—SATURDAY EVENING, JUNE 7, 1806.

ORIGINAL.

FOR THE WEEKLY VISITANT.

ON BENEVOLENCE.

No virtues will counterbalance the want of a benevolent temper. A man may be brave, patriotic, and moral, but if he wants a humane disposition, he can never be beloved. His courage may be the result of his natural formation, his patriotism the effect of ambition, and his moral life result from being destitute of passion and a fear of injuring his reputation. Benevolence can arise from no such sources. A cold unfeeling man, may be prompted by ostentation to relieve the distrest, but you may judge of his motives by his manner. In him you will never observe those strong emotions of the soul which are always discoverable in the benevolent, when an object of distress is before them. The least observation is sufficient to discover the difference between real charity and that resulting from ostentation. There is no way of judging between real and affected patriotism, unless in characters with whose generosity of disposition we are well acquainted. A benevolent man must of necessity be a patriot in heart, though he may, perhaps, be induced by some deception to act contrary to the interest of his country. The courage of men of this kind, seldom or never results from constitutional habits of body, since the benevolent are generally susceptible of every impression. It is the effect of the controul put on his passions by his reason. His morality results from the same cause.

It is true that a man without sensibility may by religion be made charitable. He may perform all the duties of life with exactness. Such a character, it is true, is much more estimable, than one whose good actions arise entirely from his feelings. But it is not men of this class who are most beloved. It is those who unite good principles with a humane heart, that engage our affections; and indeed this union forms a character almost divine.

It is possible to give to youth almost any character, if proper

steps are taken in infancy. Let every act of cruelty be properly punished, and generosity rewarded, and those brutal inhuman characters, which are now so common, would then be rare. There would be very little danger of making them injure themselves by their generosity, since there is always a principle of selfishness in human nature, which prevents any thing of the kind.

BARCA.

SELECTED.

ZAMBECCARI'S AERIAL TOUR.

From Kotzebue's Travels through Italy, in the years 1804 *and* 1805.

BOLOGNA.

Zambeccari, the man of steel with an unshaken courage is truly deserving of notice. He has, in the proper sense of the words, combated with all the elements. He lies at this time sick and disabled by his exploits, and yet he talks and thinks of nothing but new and dangerous experiments. His last ascension (August the 22nd of this year) is entitled to attention partly in a scientific view; but more especially from the circumstance of a man's displaying his whole powers in the most critical danger, and in a desperate situation surpassing every former example of the kind. I think my readers will not be displeased with my saying more upon the subject than the flimsy accounts of the papers contain. I shall present them then a faithful abstract from the report which the Academy of Sciences here (the zealous promoters of such experiments) have printed.

On the 21st of August, at midnight, on the discharge of three cannons, the balloon was brought out of the church Delle Acque (where it had been prepared) to the nearest meadow. It was thirty Bolognese feet (something more than five-and-thirty Parisian feet) in diameter. A circular lamp with spirits of wine was inserted; which had twenty-four holes round it, all provided with covers, to open or shut quickly, as was necessary to increase or deaden the flame. The weight of the whole machine, together with the two travellers and their equipage, amounted to eight hundred and ten Bolognese pounds, to which must be reckoned as much ballast as was requisite. At three in the morning the process of filling was begun. From sixteen tuns, which stood in a circle round two great vats filled with water, the gas was secreted, and ascended pure into the balloon. The management of the chymical apparatus went forward smoothly. It was previously determined to fill two-thirds of the balloon. In the space of an hour it began to move: and the prescribed measure of filling would have been soon effected, if frequent interruptions had not occurred.

At six in the morning, three reports of cannon called all the spectators out of the city. They flocked in immense crowds to the spot. Those provided with tickets of admittance filled the inclosure, and the populace climbed the hills around. The spectacle was grand and impressive. Every eye was fixed on the aerial adventurers, who were preparing for their perilous flight with the most tranquil precaution.

The chymical operations being now completed, the car was laden, and the ballast taken in. At half after ten Zambeccari and Andreoli entered the car. At first they tried the effect of the rudders. They threw out five-and-twenty pounds weight, and then mounted as high as fifty feet (being yet held by a rope). At this height they moved the rudder, and the machine followed with much regularity the motions of the rudder in a descending direction, thus overpowering the weight of twenty-five pounds.

A second experiment was now made. The twenty-five pounds thrown out were again taken in, and five pounds additional; consequently the whole weight now exceeded the ascending force by five pounds. Not more than two small

lighted flames were requisite, to swell the balloon visibly ; and the air thus rarefied raised it slowly the length of the cord. But as soon as the effect of the two flames was destroyed by the covers, the balloon relaxed again, and sunk down gently.

The third trial consisted in lighting six small flames, the effect of which was so much the more rapid. The balloon, however, did not sink the instant the flames were extinguished ; but kept its height for about two minutes longer, which time appeared necessary to bring its temperature into equilibrium with the circumambient air. It descended with a gentle and uniform motion, as before.

After these experiments, the adventurers disposed themselves for their departure. They first examined the weight of the whole machine and satisfied themselves that a preponderance of a few pounds would give it an inclination downwards. Eight more flames were now lighted, the cord was slackened, and the ascent instantly commenced, at ten minutes before eleven. The barometer stood at 27 Parisian inches 7 lines ; Reaumur's thermometer, at 17. 33. It blew a gentle western breeze. The thunder of the mountain of St. Michael saluted the aerial voyagers six times. The ascension was so gradual and regular, that the shaking of the car by the agitation of the air on firing the cannon was very visible. A few scattered clouds passed along the sky ; the day was calm ; the wind very still, rather changeable at different heights, but the most so on the earth. As this last circumstance prevented the balloon from removing to any great distance in its direction, it remained almost always in the view of the spectators. From the tops of all the hills, and from the steeples, the eager eye pursued it to the very time of its falling. The ascending motion was very various, accordingly as the balloon cut through different degrees of the atmosphere. At first it went southward, then westward, at length northward, and in this direction it went off from Bologna. The aeronauts made constant manœvres, which afforded them the following observations :

1. The above-mentioned art of changing the temperature of the balloon at pleasure, entirely fulfilled their expectations. By a single additional flame they in a moment hastened the ascension ; or, on the contrary, retarded it by applying the covers. While they kept a settled number of flames burning, the balloon was also kept at a regular height ; but the instant a single cover was applied, it began to sink again :

2. On extinguishing the flames, the new effect was not so rapid as on kindling them. A minute would pass in the former case before the rising of the balloon ceased, and it inclined to fall again by degrees :

3. They observed a peculiarity in the above respect once or twice. When the balloon was at rest, it began sometimes to rise backward, without any change in the fire. This anomaly Zambeccari ascribed to the different temperature of the surrounding atmosphere ; which was perhaps occasioned by the sun's beams, or their reflection in the clouds :

4. This trifle excepted, it was perfectly easy for them to guide the vertical motion ; and to raise or let themselves down at pleasure, or to remain at any particular height. An experiment they made in our sight, by descending from a great elevation to five hundred feet only above the earth, and then soaring aloft again to their former distance :

5. During the whole journey, the height indicated by the state of the barometer perfectly accorded with the notices given by what Zambeccari calls his anemometrical scale of movements. The least height of the barometer was twenty Parisian inches ; consequently the balloon did not rise above 6998 Bolognese feet. The least height of the the rmometer was nine degrees :

6. The balloon once cut through a cloud, not very thick, which suddenly dissolved. Neither by the approach of clouds, nor by touching them, are any sensible marks of electricity to be found in them. The cloud therefore was probably dispersed by the pressure of the balloon acting upon it ; at least, the travellers perceived no traces of moisture as they passed through it.

At one in the afternoon the balloon hovered over cape d'Argine, a stage on the road to Ferrara, six miles from Bologna. A breeze carried it northwest. The travellers in the beginning were not displeased with this : but, on the one hand, the wind was too weak to drive them to a great distance ;

and, on the other hand, the powers of two men were scarcely sufficient for governing the balloon, and at the same time making the necessary observations. To moderate or strengthen the fire of the lamp according to the necessity of circumstances ; to observe the barometer and thermometer, as well as the compass ; to examine the situation of the balloon at every movement ; these were the anxious difficulties of the travellers, who by the slightest error might be brought into danger. Zambeccari resolved therefore on descending ; and in this operation the balloon obeyed once more, to their greatest astonishment, the will of its conductors. Thousands of spectators were witnesses of it ; and, at the request of the academy of sciences, the police had it committed to formal testimony.

As the balloon approached the earth, it hovered over a foggy land, which appeared to the adventurers to be a rice-field. In an instant they lighted up two flames ; and, on rising again, perceiving a field at the distance of two hundred yards, that presented no obstacle, they let themselves sink. The anchor, with a cable of seventy feet, was now thrown out, and seized an elm-branch. The inhabitants ran to it with shouts and acclamations, and received the strangers with cordiality.

[*To be continued.*]

THE INFLUENCE OF CHRISTIANITY ON WOMEN.

From the French of J. A. Segur.

At length Christianity arose : it came to offer to mankind a safe system of morals, of present and of future happiness ; it proposed to them as their glory a reconciliation to the supreme Being, as an end in adopting it, sweet consolations on the earth, and as a reward for persevering in it, an eternal rest in heaven.

Until that time the women, unsettled in their desires, and subdued even in their thoughts ; and unacquainted with any other light than the transient glimmerings of pleasure, waited without hope. Having become Christains, they subdued their passions and their reason ; and, warmed by a pure and vivid flame, they elevated themselves to the divine love, and tasted that anticipated happiness which faith inspires in our breasts even in adversity.

It is on these tender minds, above all others, that the law of Christ ought to exercise all its influence. They were, in fact, the first to embrace these religious doctrines, which, corresponding to all the secret movements of their hearts to their natural fondness for pity, for love, and for devotion, proposed to them engaging occupations, and enjoyments without remorse. It is difficult to delineate the amazing revolution which this period effected.

Christianity, severe in its principles, but proffering forgiveness, substituted the reign of the mind for that of the passions. If politics and philosophy altogether related to the interest of society, the new legislation made this world appear as an empty shadow, from which every thing ought to alienate us, and the world to come as the only object which should occupy our thoughts, and direct our hopes. Every thing was purified. Disgrace attached itself to licentiousness. The women, become more modest, lamented the want of chastity, imposed sacrifices upon themselves, and humbled themselves in order to be elevated. Crimes diminished from the necessity, and the obligation they were under of impeaching themselves. Every one was desirous of a restraint, and regarded the limits of his desires and his passions ; duties became pleasures ; all the wise institutions which had fallen into decay were restored ; vows were pronounced ; indissoluble bonds were formed ; and marriage, which before had been only an union by the simple agreement of the parties, became a sacred tie, solemnized and consecrated at the altar, and protected by the laws. A simple and pure morality offered itself as a support to the unfortunate, and a safeguard to the weak and the innocent.

Extinguishing hatred, and forbidding revenge, peace appeared to descend to the earth to invite the human race to love and support her ; and religion, by uniting together the minds of all mankind, seemed to form one immense chain, which reached even to the throne of the Deity.

Every thing in this new worship served to render it agreeable to the

women. It not only re-established a more equal balance between them and us, but corresponded in some measure to that inclination, always prevailing among them, to bring others into subjection, and to exercise their power. To convert is also a species of seduction ; and the Christain women have, on this account, been seen to give themselves up to it with more ardour than the men*.

England, France, part of Germany, Bavaria, Hungary, Bohemia, Lithuania, Poland, Russia, and, during some time, Persia, received the gospel from the hands of beauty, and thousands of proselytes were the happy fruits of its charms and its grace.

This sensibility, so natural to women, a sensibility which love converts into a passion, was soon transformed by religion into a mild and consolatory pity. A desire of promoting the happiness of others, and of cheering the unfortunate, imparted to their minds a high degree of warmth and ardour.

Sacred asylums of misfortune were established, patronized, and overlooked by them. Weakness and commiseration triumphed from the disgust with which horrid spectacles of distress must have filled them. The sick and the afflicted were taken care of, and their lamentatations respected ; and the tears which yet trickled down their cheeks were received into sympathising bosoms. We at length behold the women, those precious ornaments of the earth, becoming the refuge of the unfortunate, and the resources of the indigent. Persecution, likewise, which so severely tried the first Christains, afforded the women an opportunity for unfolding their virtues.

Religion, calm and efficient, had softened their hearts ;—but when they were oppressed, threatened, and proscribed, it animated their courage, and elevated their sentiments ; carried away by a holy enthusiasm, the first of them precipitated themselves on the funeral piles that supported the tyranny. Through such holy worship, and persuasive morality, Christianity, even in that which is mysterious and supernatural in it, enflamed yet more this susceptible and tender sex. Those very women who but lately, in the midst of praise and adoration, rivalled the lustre of their charms by the splendour of their dress, now covered with sackcloth, forgot their attractions, and the feebleness of their sex, braved death, even courted it ; and, in a manner, freed from the objects of the present times, rushed forwards, in a religious delirium, into the abyss of futurity !

Let us not be astonished at this amazing fortitude. The worship which they defended with so much zeal protected their weakness. A series of new ideas and principles of conduct was established by it ; and another constitution of society offered itself to their notice, in which they were able to acquire a rank more respectable than they held before, and totally independent of the men. If they remained in society, a sacred institution bound them to their husbands ; if they devoted themselves to the altars, they depended for the future on God alone ; and thus, in one word, they passed from slavery into freedom.

* St. Augustine was converted by his mother ; and St. Jerome dedicated to women a great part of his works.

SELECTED POETRY.

THE PAINTER.

From Shee's Rhymes on Art.

The painter's eye, to sovereign Beauty true,
Marks every grace, and heightens every hue ;
Follows the fair through all her forms and wiles,
Studies her airs, and triumphs in her smiles ;
Imagines wondrous scenes as Fancy warms,
And revels, rich in all Creation's charms :
His art her homage, and his soul her shrine,
She rules his life, and regulates his line ;

While rapt to frenzy as the goddess fires,
He pours to view the visions she inspires.
Presented to the cultur'd eye of Taste,
No rock is barren, and no wild is waste ;
No shape uncouth, or savage, but in place,
Excites an interest, or assumes a grace :
Whether the year's successive seasons roll,
Or Proteus passion paint the varying soul ;
Whether, apart consider'd, or combin'd,
The forms of matter, and the traits of mind ;
Nature, exhaustless, still has power to warm,
And every change of scene a novel charm :
The dome-crown'd city, or the cottag'd plain,
The rough cragg'd mountain, or tumultuous main ;
The temple rich in trophied pride array'd,
Or mould'ring in the melancholy shade ;
The spoils of tempest, or the wrecks of time ;
The earth abundant, and the heaven sublime :
All, to the painter purest joys impart,
Delight his eye, and stimulate his art.
From sense reclaim'd to bliss of nobler birth,
He envies not the bustling sons of earth,
Who anxious climb the heights of wealth and power,
The care-cloth'd pageants of a restless hour ;
For him, unlock the springs of finer joy,
The stores of soul—the sweets that never cloy ;
Nature for him unfolds her fairest day,
For him, puts on her picturesque array ;
Beneath his eye new-brightens all her charms,
And yields her blushing beauties to his arms,
His prize, and praise, pursu'd in shades or crowds ;
He fancies prodigies, and peoples clouds ;
Arrests in rapid glance each fleeting form
Loves the mild calm, and studies in the storm.

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WEEPING BEAUTY.

From morn to night, or griev'd or glad,
Lucilla's looks are always sad ;
Her kerchief she with tears is steeping !
Some think the pretty wretch gone mad,
But lately I the reason had—
'She looks most beautiful when weeping !'

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EPITAPH ON TIMOTHY WANT-WIT,

AN UNSUCCESSFUL DRAMATIST.

Myself and offspring meet one hapless lot :
In trunks, like me, they cruelly are cramm'd :
But, though, like them, I'm dead and am forgot,
I still have hope I shan't, like them, be damn'd.

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EPIGRAM.

While partial conceit dims the sight of our eyes
We ne'er can aspire to the title of wise ;
And spite of experience, that masterly school,
Each mortal is—some time or other—a fool.

MISCELLANEOUS.

"On wings of fame *immortal scandals* fly,
"While *virtuous actions* are but born to die."

"How it comes to pass, that men do not perceive the absurdity of distinguishing in such a manner between themselves and others, as to conceive that conduct *innocent in themselves*, which *in others* they would *make no difficulty in condemning*, is not easy to tell. Yet it is apparent that every man is sufficiently sensible, when his *own character* is attacked, of the *cruelty* and *injustice* of calumny—and it is not *less evident*, that those will animadvert with all the wantonness of malice, upon the moral irregularities of *others*, whom the least reflection upon their *own lives* kindles into *fury*, and exasperates to the *utmost severities* of revenge." E.E.

LONDONISMS.

From Pegge's Anecdotes of the English Langnage.

The most striking and most offensive error in pronunciation amongst the Londoners, lies in the transpositional use of the letters W, and V, ever to be heard where there is any possibility of inverting them. Thus they always say,

W*eal* instead of v*eal*; and
W*inegar*, instead of v*inegar*;

while on the other hand, you hear

*Vi*cked, for w*i*cked—
Vig, for *wig*; and a few others.

The following little dialogue is said to have passed between a citizen and his servant:

Citizen. Villiam, I vants my vig.
Servant. Vitch vig, Sir?
Citizen. Vy, the vite vig in the vooden vig-box, vitch I vore last Vensday at the westry.

To these may be added their use of the letter W, in the place of the letter H, in compound words; for, instead of neighbour*hood*, widow*hood*, lively*hood* and knight*hood*, they not only say, but would even write neighbour*wood*, widow*wood*, lively*wood*, and knight*wood*. Nay, they have been caught in the fact; for the last of these words is so spelt in Dr. Fuller's Church History, and in Rymer's Fœdera. This oversight cannot, however, be charged upon either of those writers but, as they both lived in or near London, it is most probable that their amanuenses were first-rate *Cockneys*, and that, in collating the transcripts by the ear, allowances had been made for mere pronunciation without suspecting error in the orthography.

TEMPERENCE.

It has been observed that all other animals besides man are contented with one species of food; flesh, fish, or fowl, or vegetables; and never encroach on that of a different species.

The lion, though invested with sovereign power, and living in regal style, is content with the leg of a calf or the haunch of a stag; never thinks of a second course or of a dessert, or even of sauce, cauliflower, or carrot, pickled cucumber, or the like.

The eagle also, king of the birds, feasts himself and the royal family, the young princes, and the infanta, on a brace of pheasants, a turkey, or a dozen pigeons; but would not debase himself by stooping to a nest of larks or robin-red-breasts, for a second course.

But man, as lord of the creation, by his prerogative, falls foul on whatever comes in his way, and ransacks the universe to gratify his voracious appetite: the fowls of the air, the fishes of the sea, the beasts of the forest, with vegetables of every *genus* and every *species*; not only "herbs which were intended for the use of man," but roots which seem reserved for the food and the snouts of hogs; nay, even the excrescences of nature, mushrooms, and truffles, indigestible substances! which if they were ever intended to be eaten, it must probably have been by the inhabitants of the infernal regions.

If temperence however, regulated our use of these various articles of food with which Providence indulges us ; if we killed the animals without cruelty, and cooked them with plainness and simplicity, they might be what Providence intended them, instead of what we too often make them ; a blessing and not a curse ; but when we torture them in taking away their lives, as we often do, and scarify and carbonade, and bedevil their flesh not only with pepper and salt, as we do the gizzard of a turkey, but adding a little *nutmeg*, a little *cinnamon*, a *blade* of *mace*, with chalot and onions, &c. ; and eat it with oil, vinegar, or mustard ; such an heterogenous mixture, instead of producing a lacteous chyle, flowing through the alimentary canal, like the gentle stream of Arno, must become a caustic fluid, rushing like the fiery torrent of Vesuvius, harrowing up and tearing the vessels ; or at least generate fevers, calentures, and every disease incident to the human body.

COMPETENCY.

The desires of man increase with his acquisitions. Every one who reads this will feel the truth of the remark ; he will recollect some point which in the prospect he considered as the summit of his wishes ; but that point gained, and he still looks further, to something still before him that is to bound his wishes. Where necessity ends luxury begins, and we are no sooner supplied with every thing that nature requires, than we sit down to contrive artificial wants and appetites ; and mankind, like the grave, will never say, "it is enough."

SPORTING ARDOUR.

The late Duke of Grafton, when hunting, was thrown into a ditch ; at the same time a young curate, calling out "Lie still my Lord," leaped over him, and pursued his sport. Such an apparent want of feeling, we may presume, was properly resented. No such thing : on being helped out by his attendants, his Grace said, "that man shall have the first good living that falls to my disposal ; had he stopped to have taken care of me, I never would have given him any thing :" being delighted with an ardour similar to his own, or with a spirit that would not stoop to flatter. *London paper.*

A TRUE ANECDOTE.

Judge Toller, now lord Norbury, that execrable monster, to whom Robert Emmet observed, "if all the *innocent* blood, he had shed since he became a judge, was collected in one reservoir, his lordship might *swim* in it," was at a publick dinner with Curran, the celebrated Irish lawyer—Toller observing Curran carving a piece of corn'd Beef, told him "if it was hung beef, he believed he would try it ;" if you *try* it, my lord," replied Curran, "I am sure it will be *hung*."

☞ The "Ode to a Tear," is not correct in measure. We wish it might be corrected by the author.

DIED,

At sea, Mr. Addison Richardson, 3rd, aged 21, of this town.

☞ If the person who broke open our letter-box on Wednesday night last, does not wish to be publicly exposed, in a disagreeable manner, he will call and settle it in private.

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